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The

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SCHOOL

Teachers



# THE CHURCH SCHOOL TEACHER

VOLUME XV    No. 2

FEBRUARY 1946

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# The Church School Teacher

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## *The Word in New Words*

By FRANCES DUNLAP HERON\*

TO AMERICANS now gray-  
ing, the scene was a familiar  
nightly rite around the living room  
stove. Father in his red hickory  
rocker with the checked gingham  
cushion read a chapter from the  
Bible, after which the members of  
his family knelt at their chairs to  
hear him talk things over with  
God. All who grew up in that  
routine (which not even the pres-  
ence of less devout overnight guests  
could disturb) look back upon it  
as a high light of family faith and  
unity.

In their reminiscences, however,  
they see another picture. They see  
young Johnnie and Lucy nodding  
in their chairs as Father's special  
Bible voice intoned mysterious

words ending in "eth" and "est."  
Even Mother occasionally had to  
be nudged when it was time to  
kneel. The children of that day,  
while they learned to revere the  
Scriptures, did not necessarily  
form the habit of reading them.

The King James Version, fall-  
ing beautifully on the ear, never-  
theless sounded strange and far off  
to Missouri or New York. Those  
children have grown up into a  
world of radios and machines  
which allows small opportunity for  
the leisurely contemplation and in-  
terpretation enjoyed by their fa-  
thers. Thus for many the Bible is  
still only a book to be venerated.  
For their own sons and daughters  
they have not instituted a family  
altar.

To help parents re-establish  
family devotions; to bring the mes-

\*Homewood, Illinois, editor of "The Fam-  
ily Circle," *The Christian Advocate*; editor  
of "The Family Page," *The Christian Evan-  
gelist*.

sage of the Bible to Missouri and New York in the everyday language of Americans of 1946—such is the purpose of the Revised Standard Version of the New Testament, due to go on sale in bookstores on February 11. That same evening, in Columbus, Ohio, at the annual meeting of the International Council of Religious Education, Dean Luther A. Weigle of the Yale Divinity School will present to Capt. Harold E. Stassen, former governor of Minnesota and now president of the International Council, the first official copy of the new version.

Representatives of the 40 Protestant denominations composing the International Council will share this historic occasion. They will applaud the fruition of 15 studious years of translating and revising by noted American Bible scholars, of whom Dr. Weigle is the chairman. The annual meeting delegates will see the completion of half the task they commissioned for the International Council in 1930. Another section of the Revision Committee expects to finish its work on the Old Testament in four years.

This effort to translate the Bible into the language of the people who will read it is not a new idea.

In fact, nearly all of the New Testament was written in the speech of the ancient Greek market place understandable to all. Most English translators have tried in the same spirit to make it clear to every worshiper.

When in 1611 the scholars appointed by King James announced the completion of their revision of the Bishops' Bible, they said they had striven "to make a good one better." Their masterpiece of prose and poetry, the King James Version, was indeed the best for seventeenth century England. The church "authorized" it for public worship.

Almost three hundred years later, in 1901, the American Standard Version appeared as a revision of the King James Version. The scholars of that day succeeded in eliminating archaic expressions and correcting errors of the older version, but their slavish word-for-word translation of the original Greek lost much of the majesty of the King James. Tongues can not glide rhythmically over such sentences as: "And they ate and were all filled; and there was taken up that which remained over to them of broken pieces, twelve baskets."

## *A Century of Christian Education*

DURING 1946 the Centennial emphasis in the Augustana Synod is on Christian Education. This includes both the educational work that is done in institutions of higher learning and the teaching program of the congregations.

Already the first mailing of materials has been made. To each pastor and chairman of each local Committee for Life and Growth a kit has been sent containing an attractive poster, a guidance manual, a tract *What the Atomic Bomb Did to Education*, and a 96-page booklet *He Taught Daily*. This booklet, edited by Rev. Victor E. Beck, gives an over-all picture of education in the Augustana Synod and is attractively illustrated. Extra copies are available through Augustana Book Concern.

Some plans for emphasis upon Parish Education have already been suggested to our churches and schools. Other plans are in the making and will be submitted, together with appropriate materials, for Christian Family Week in May and for Parish Education Month in September. The last week in January a planning con-

ference is to be held in Minneapolis at which representatives from the various conference commissions will meet with the Board of Parish Education and its entire staff. Suggestions from teachers and Sunday school officers are also invited.

## *Contributions from Sunday Schools*

The work done through the Board of Parish Education is financed in part by contributions from Sunday schools. Last year about 400 schools contributed between ten and eleven thousand dollars. A short time ago a letter went out to all pastors and superintendents asking for a contribution during 1946. A considerable number of schools have already responded. Some of the letters accompanying checks or money orders have been most encouraging.

At present the Board of Parish Education employs four field workers, a secretary of children's work, an office secretary, and an executive director, each of whom works for the strengthening of the educational program of the local church. The services of our field workers are much in demand, and reports from churches and districts



visited indicate that this work is appreciated.

## Visual Aids

This is not an article on visual aids in Christian education, but only a bit of information as to some good things available for those who have purchased a projector or have access to one.

*Sound Movies:* Two missionary films, *We Too Receive* and *Thy Will Be Done*, are excellent. Each requires about twenty minutes. Some of Cathedral Films' Bible Stories are also good, especially *Who Is My Neighbor*, *Journey Into Faith*, and *No Greater Power*.

*Silent Movies:* The Commission on Higher Christian Education will soon release a film giving an over-all picture of our colleges and seminary. Some of the colleges will also make available their own films for their own areas, and *The School of the Prophets*, filming the seminary, is available. The new foreign missions films are about to be released for general showing, as is also *Come Ye Apart*, which pictures Luther League camps. The League also has *A Tale of Two Leagues*. The Board of Home Missions offers *The Story*

*of a New Mission*, *The Call of the West*, and *Let Us Build On*.

*Slides and Film Strips:* Some of the colleges have good slides of their campuses and various activities. The Board of Parish Education has a set of colored slides on *Improve Your Teaching* and several different ones on Bible subjects, and also a good filmstrip, *The Visiting Teacher*. A series of filmstrips on The Ten Commandments is in preparation, as is also a series of colored slides on *The Vacation Church School*.

Rental of most of these films and slides can be arranged for through Augustana Book Concern.

## The First Sunday Schools

Pastor Lars Paul Esbjorn, the first pioneer pastor of the Augustana Synod, arrived in Henry County, in the western part of Illinois, in the fall of 1849. Of the 140 persons in whose company he had traveled from Sweden to America, a considerable number died of the cholera and many of those who reached Henry County soon moved on to other settlements. Because he had almost no

other means of support for the missionary work he came to do, Pastor Esbjorn felt compelled to apply for support for a time from the American Home Missionary Society of New York. This organization was made up of Congregationalists and Presbyterians, and it speaks very well for their generosity that they both gave Pastor Esbjorn substantial aid, and did it with full consent that "He shall preach and administer the sacraments, rites and church discipline as an Evangelical Lutheran servant of Christ."

In the statistical report submitted by Esbjorn to the American Home Missionary Society at the close of 1849, he reports working in Andover, Berlin, Galesburg, and Rock Island. No congregations have yet been organized. Nor have "Sabbath schools" yet been organized.

In May 1850, Esbjorn submitted his next quarterly report. The Evangelical Lutheran Church in Andover had been organized "after a blessed time of preaching and praying." Meetings were held in the pastor's home.

Furthermore, the report states, "Sunday schools have been organized in Andover and Galesburg and are promising." These were

the first Sunday schools in the Augustana Synod, organized in 1850.

## *Missions at the Very Start*

Going back to Pastor Esbjorn's first report, in 1849, to the American Home Missionary Society, which was the group giving his churches aid for the support of their pastor, there is the very interesting concluding statement, "At the monthly missionary prayer meetings the Swedes have contributed \$9.03 for the mission in Lapland." These immigrants could have used that money for themselves—they surely needed it—but missions also needed support!

This incident reminds us of what Phillips Brooks once said: "If I were to become the pastor of a home mission church, my first sermon would be on foreign missions."

## *Director of Youth Activities*

At its last meeting, the Synod approved a plan to create a Board of Youth Activities and authorized this board to call a full-time ex-

ecutive director. Pastor Wilton E. Bergstrand was the unanimous choice of the board for this position, to which call he has also given his acceptance. As most of our readers know, Pastor Bergstrand is an inspirational speaker of outstanding ability and an enthusiastic worker in the Luther League.

While the duties of the new board may require further defining as time goes on, they are set forth as: "the supervision, promotion, and correlation of the activities of youth, from the time of confirmation up to the age of thirty." The new board "shall serve in an advisory capacity to the Board of

Parish Education with regard to its responsibilities on the youth level in the Sunday school, the weekday school, and the training of teachers and other workers in the educational program of the congregation."

That church work among youth needs much encouragement and endless effort there can be no doubt. Those of us who bear responsibility for young people's Bible classes will warmly welcome all the help and encouragement the new board can provide.

We wish Pastor Bergstrand both joy and success in his enlarged and very important assignment.

## *A Voice from the Dead*

Sgt. James L. S. Dunlop, a member of the Royal Canadian Airforce, crashed to his death on October 11, 1941. While in England, he had written a letter to his parents in Niagara Falls, N. Y., with the request that it should not be mailed unless he failed to return from one of his flights. Here is the message contained in the letter:

"If there is any message which the coming generation should have from mine, let it be a message from us who have fought and died to make future generations of human beings possible. Let the message be this: 'We have cleared the site and laid the foundations. You build.'"

—*The Christian-Evangelist.*



## Will We Win?

By THE EDITOR

THE CHURCH of Rome has been carrying on some very aggressive missionary work in rural areas the past few years. Churches are being planted. Schools are being founded. Catholic families are moving in to take the place of Protestants. The influence of the priest and his flock is being felt in the community.

The Roman church makes no idle boast when she says that she intends to take over a considerable part of rural America. She may be bragging a bit, but she is also working and planning—and spending money. She is also studying the task from all possible angles, and has some very alert and well-informed men in the field of rural missions. Let no Protestant be mistaken about that.

Some months ago the *Christian Century* carried a series of articles entitled, "Can Rome Win America?" The answer is, Yes, she can, unless the Protestant churches are awake.

In the past the Church of Rome has been largely an urban church. Six to eight decades ago, when

masses of people came to American shores, the Roman church encouraged immigrants to settle in the cities and all but forbade the faithful to scatter into small settlements in the West. It was much easier to shepherd the people if they remained in large groups near to the priests and churches already available.

But in the long run the city does not reproduce itself. The country feeds the city. This is true with regard to both food and people. If a denomination is to grow, it must have rural families. As the Mississippi is fed by thousands of little springs and streams across the Northwest, so the flourishing city church draws much of its increase in membership from both large and small congregations in the country. Rome sees this. American Protestantism ought also to see it. Lutherans especially ought to appreciate it, for their strength and growth have been largely rooted in rural life.

Mark Dawber, executive secretary of the Home Missions Council of North America and author

of *Rebuilding America*, writes of the problem, "American Protestantism depends largely on rural life and rural religion. For the past forty years our Protestant families in the cities have not reproduced themselves. For the sake of the future city, as for the nation itself, it is necessary now to quicken the interest in rural life and to start with the rebuilding of rural America, so as to absorb as much of the surplus population of the city as possible."

In America one-half of the nation's total population is living in rural areas. Thirty-five million of these are on farms and twenty million live in approximately twenty thousand small towns and villages under rural, rather than urban conditions. Many of these towns are trade centers for farming homes. They are also the centers for recreation, education, and whatever religion they get. Liquor taverns, pool halls, theaters, and public dance halls flourish; but in an alarming number of cases, the church is weak, its program is feeble, and the support it receives is utterly inadequate.

To be sure, in a large sense the meaning of Christianity for rural life is the same as for life everywhere, since it is always the gos-

pel of redemption. Wherever man is found, his need is that of redemption. But looking at the history of rural America, we see that Christianity came into many of the small towns and countrysides with a marked, almost distorted, emphasis upon individual conversion with no adequate recognition of other elements that belong to an abundant and integrated Christian life. The revivalistic approach doubtless did some good, but much of it was never what it was supposed to be, and in wide areas it has withered into fanatical emotionalism. This is one of the worst blights upon rural America today, and stands in the way of reaching many rural people with salvation.

There are about twenty-five million unchurched people in rural America. Under existing sectarian divisions many of them can not be reached with an adequate gospel ministry. Although the rural birth-rate is higher than the urban, the number of rural Sunday school children is smaller. For example, the Rural Missions Committee of the Augustana Synod reports that rural Sunday schools in the Synod show no growth since 1910. At the same time, the number of adult members of the Synod has increased sixty-nine per cent!



# Worship in the Primary Department

By SISTER BESSIE ENGSTROM

THE PRESENT quarter of The Christian Growth Series in the primary department emphasizes worship. "Worship is thinking about God," suggested a seven-year-old boy. "The altar helps us think about God," said another primary child. Watching and sharing in the worship experiences of a little child is one of the greatest joys of the teacher, leader, or parent. It is true that the altar "helps" us to worship God. There are other helps which are provided.

## *The Use of Christian Resources in Worship*

One of the seven desired outcomes of The Christian Growth Series as listed on the first page of the Teacher's Guide is "*Use of Christian Resources*. Earnest, unaffected prayer; knowledge of the story thread of New Testament history; ability to sing hymns well; appreciation of simple liturgical material; love of beautiful art works connected with Christianity." These Christian resources constitute our heritage—the means

of appreciating and of worshipping God, which have come down to us through the ages. In the lessons for this quarter from January through March, the general aim is to lead the children to worship God through *prayer, praise*, and through all other means offered by *the church*. Lessons 1 through 6 emphasize prayer, with particular consideration of the Lord's Prayer. Lessons 7 through 11 aim to help the children develop an appreciation of the Psalms and of good music. Lessons 12 and 13 introduce the series of nine lessons on the church, which is concluded in the next quarter. Throughout these lessons the teacher is constantly reminded of the aim to guide the child into a deeper sense of fellowship with God. Parents are urged, through the weekly suggestions in the pupil's leaflet, to encourage in the child a continuing realization of God in his daily life.

## *Palm Sunday and Easter*

Lesson 13, "*Our Church of Today*," is planned for use on Palm

Sunday; and Lesson 1 of the Third Quarter is the Easter lesson. Since these two festivals occur on April 14th and 21st, it would be well to change the order of lessons, beginning on March 31st. The following schedule is suggested:

March 24, Lesson 12 (Second Quarter) *The Church of Long Ago*.

March 31, Lesson 5 (Third Quarter) *Sharing With Others*.

April 7, Lesson 6 (Third Quarter) *Building Other Churches*.

April 14, Lesson 13 (Second Quarter) *Our Church of Today* (Palm Sunday).

April 21, Lesson 1 (Third Quarter) *Easter in Our Church* (Easter Sunday).

April 28, Lesson 2 (Third Quarter) *Go and Tell*.

May 5, 12, and 19, Lessons 3, 4, and 7 respectively (Third Quarter).

*The Easter Poster* referred to on page 55 under point 2 of *Activities*, is one entitled, "*Easter in Our Church*," published by C. R. Gibson & Co., Norwalk, Conn. This work should be introduced on April 7th, so as to complete it on Palm Sunday.

### *We Write a Psalm of Praise*

One of the aims of Lesson 11 is "*To help children express their thoughts of love and praise to God.*" Primary children find real satisfaction in writing their own hymn and in composing the music for it. A skilled musician is not required for the inspiration and guidance of such an activity—only for the completion and harmonizing of the children's work. If the teacher will study Miss Edith Lovell Thomas' book, *Sing, Children, Sing*, suggested on page 62 of *The Teacher's Guide*, she will be encouraged in attempting this activity of original song writing by the pupils. Page 50 of *The Teacher's Guide* refers to such an effort by one primary group. The children had learned to know and to love the hymn, "This Is My Father's World." The stories of David, the simple shepherd, and of the songs of praise which he wrote, helped further to inspire in the children the desire to write a "psalm" such as David wrote. As an introduction to the Psalm, the group decided on the following:

O, sing unto God a new song,  
For he has done wonderful things.

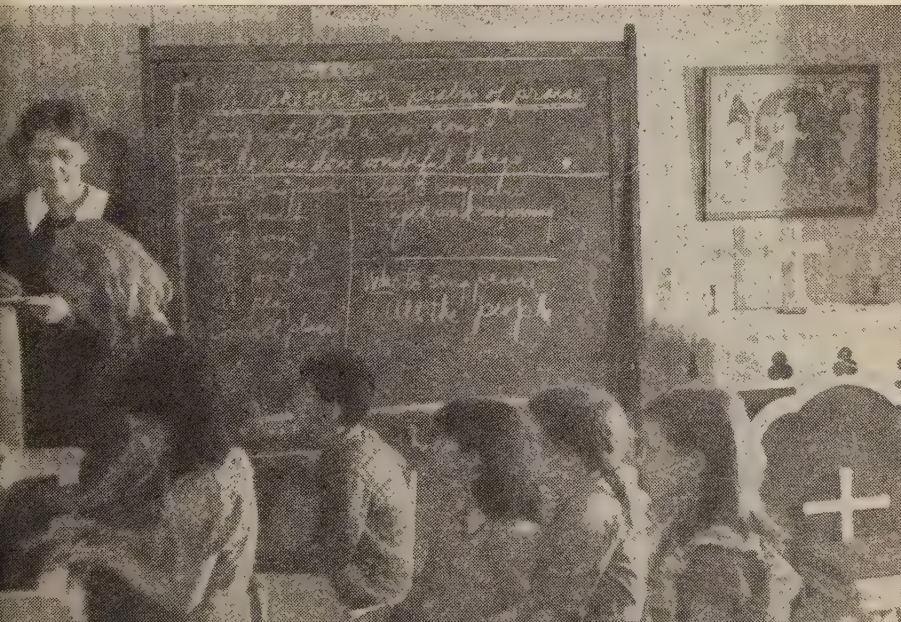
O, sing unto God a song of  
thanksgiving,



For his lovingkindness is with us forever.

The leader then asked the children to suggest where, when and why we would praise God. After listing on the blackboard all suggestions, sentences were formed, and written in poetic form. With the piano close at hand, middle G was sounded by the leader, and repeated while the children sang each word of the first two lines. A child was then invited to sing the third line. Calling middle G No. 5, the notes were written down by the leader. Other children were encouraged either vocally or on the piano to suggest the music for succeeding lines.

When the psalm was completed to the children's satisfaction, a meeting with the church organist and choir leader was arranged. For his benefit, the psalm was played and sung with great joy by the group. He was asked to "add the bottom notes" of the music. On the following Sunday, the joy of the children was complete when he played and sang their psalm for them. He explained the antiphonal method used by the people in the church of long ago. He divided the primary group into two parts and then led the children in singing their "new song," responsively. The words and music of the psalm are given here.



### *Careful Teaching of the Lord's Prayer*

Care needs to be taken in teaching the words of the Lord's Prayer and their meanings. One primary child explained that "trespass" means "you mustn't walk on the grass." "Hallowed" is frequently pronounced and understood by children as "hollow."

The Lord's Prayer Hand Work Cards to Color, published by William H. Dietz, Inc., Chicago, Illinois, at 15 cents a set, contains eight pictures. Each child might be furnished a set of pictures; or one set for the group might be used to make a border or frieze for the primary room. These colored pictures might also help to illustrate the Bible and Prayer Book suggested for group activity week by week. Such pictures are useful in helping the children to

understand and to learn the petitions of the prayer.

For use in the Unit entitled, "*The Shepherd Who Sang Songs*" (Lessons 7 to 11), a similar set of eight pictures to color may be secured from the same publisher. This is called "The Shepherd Psalm Hand Work Cards to Color."

A book for children on the Lord's Prayer has been beautifully illustrated by Ingri and Edgar Parin D'Aulaire and published by Doubleday, Doran and Company. Each petition or phrase has been interpreted in terms of the everyday lives of little children, as they turn from play to prayer and back to play again.

*Editor's Note.* The sets of cards for coloring and other materials referred to in the above article may be secured from church publishing houses.

"A genius is a man who takes the lemons fate hands him and starts a lemonade stand with them." ELBERT HUBBARD.



## Activities of Jesus

By JENNIE ABERG PAULSEN

IN TEACHING this course we might set as our goal, "We Would See Jesus with Our Juniors." In doing this we would not only acquaint them with His activities through our lessons but always keep before them and ourselves, the thought—"What would Jesus do" Also, how can we apply His precepts to our daily living?

In the Beatitudes Jesus never mentions the word love, nevertheless we feel the spirit of love manifested through them all. We are not told what *not* to do but what we *can* do to grow in spirit.

The lessons in this quarter should serve as our guide to daily living; and should not just become a repetition of the Bible stories used as the basis of the series.

We must help the juniors see that we live to help create a kingdom of brotherhood because God's spiritual purposes are expressed through people. Through these lessons we can help the juniors in their relations with other people to become self-reliant and to begin even at their age to face life and meet difficulties. We are not just

teaching them to be good but helping them to develop mutual understanding, self-reliance, self-control, and devotion to Christ and His kingdom.

Our pupils' outlook in life will depend to a great extent upon us as religious leaders. Is God living in us and in our teaching? What kind of people are we as teachers?

Are we prone to look at too narrow a world? Help the juniors look beyond their own little sphere. To help them see that what they do in their own home, their church, their school and their community is a part of the larger plan for the whole world.

We do well not to forget the parents in our plans for teaching this course. Many parents are eager to help but often are not told how they can help. Every teacher should know the parents of the children in his or her class. If a personal call is impossible a telephone acquaintance with them is very valuable. Let them know what you expect of the child and in a friendly manner try to find some means through which class-

work will tie up with the home. For example, in Lesson One where the pupil is asked to list ways in which he helped at home, this list may have the signature of the mother in the home. There are so many conflicting influences in our homes of today—the radio, magazines, newspapers and people with whom we have to deal in various ways. Because of this we are challenged to encourage our pupils to choose the best and to discriminate against the unworthy. Their outlook in a large measure will depend on our teaching.

In these lessons we want to help the juniors see that Jesus accomplished: What He did through teaching, preaching, helping and healing. To do this we must present the Bible story authentically, using Bible references frequently and making sure their meaning is understood. This is important.

Jesus' method of teaching was very direct. Some teachers have a horror of repetition. It was not so with Jesus, the great teacher. He recognized that repetition is necessary and was always ready to give His pupils another chance. His manner of teaching is best set forth in the four gospels and to all

teachers of this quarter it should become "a first" with them again to read carefully the gospels. This does not mean that one finds no teaching elsewhere in the New Testament, for the whole is filled with teaching.

Since the time that Jesus spoke to the two fishermen, these three little words, "Come, follow me," many others have heard His call and have come. Thus many changes in the world have come as a result of the answer to the call. These lessons are designed to arouse a consciousness of needs and wishes of others. They are planned to establish habits of helpfulness, thankfulness and loving kindness with a desire to do as Jesus did.

But no set of lessons can supersede the work of the teacher. Ours is the task to teach that His great gift was life—a life through love. "In Him was life and the life was the light of men."

We must also emphasize throughout the quarter the importance of the stewardship of our whole lives, our time, our money and our talents. Lastly we must motivate our juniors to go out and bring some one else to Christ and to his church.



## *The Presence of God*

By GERTRUDE HILL

JOHN, a four-year-old boy, held tightly to his mother's hand as he started out early one Sunday morning for the community building in a War Housing Project. The previous week a missionary had called at John's home to invite him and his parents to the Lutheran church and Sunday school within this particular housing area. How happy the missionary was as she welcomed John and his mother to the Sunday school service! The missionary could not help but reflect for a moment that not all invitations to gather for worship and to study God's word were so eagerly and immediately accepted.

John and his mother had arrived early so that he might be properly enrolled in the Sunday school. The boy kept watching the children as they gathered in the long, narrow hallway which served as a chapel with its simple, improvised altar.

After the session the mother came to the missionary and told her how attentively John had listened to the Bible story during the worship service. At the conclusion

of the story, John looked around for a moment and then whispered to his mother, "Where is God?"

Did John and the other children assembled for worship somehow sense the presence of God during this service? We can not fully analyze what others see and feel but the above-mentioned experience and similar experiences provoke one's thought as to what means or influences can direct teachers and pupils to feel and know the presence of God as they worship Him and study His Word; also to what extent God is manifested in their personal lives.

Let us, as teachers, focus our attention upon the three phases mentioned in the foregoing paragraph. Here is an opportunity for self-examination as to how we can detect and acquire the proper means for sensing and realizing the presence of God in our lives and in the lives of our pupils.

First, are opportunities afforded so that the presence of God can be felt in the period of worship? Do the countless Johns and Marys with us feel and know as we so

often sing, "This is God's house and He is here today"? Possibly, as superintendents and teachers, we have failed to plan a service that creates an attitude of reverence. Surely many of our "opening exercises" are not conducive to worship.

What constitutes a worship service? It includes the singing and appreciation of hymns, the reading of the Scriptures, the offering of prayers, and usually also the giving of money. These are but the means of worship. The experience of worship comes only as the individual is in communion and fellowship with God. The manner of worship may be informal or formal, depending upon the age-groups and the circumstances upon which the worship service is planned and conducted.

Second, is God vague or real as we study His Word? During the period of instruction, are the stories from the Bible presented as only applying to the past or do they also apply to the present? The aim of Christian teaching is not simply to acquaint the pupils with the realistic truths but to transfer or apply these truths to their lives. No lesson can be complete until its application is understood. To teach thus calls for

diligent study, thorough preparation, well-planned lessons and related materials as are needed to explain the lessons. Why not avail ourselves of all possible help and inspiration through the many resources at our command, such as: Bible, concordance, atlas, dictionary, Bible encyclopedia, and other inspirational books written for guidance in the Christian way of life!

Third, how can we lead others to faith in God unless we have personally accepted that faith? Is it possible to promote Christian growth in others if we are not willing "to grow in the grace, and in the knowledge of the Lord and Saviour Jesus Christ"? "Thou that teachest another, teachest thou not thyself?" (Romans 2. 21). Christian growth is a lifelong process. As the Holy Spirit enlightens us we receive increased understanding and wisdom that is able to make us wise unto salvation.

Teaching is more than giving information. How often we fail to realize that we also teach by our example. For instance, pupils easily follow our example of punctuality or tardiness, regularity or irregularity in attendance in Sunday school and church, prepared

or unprepared lessons, and meeting or ignoring various problems in life.

Unconsciously a teacher's attitude is often reflected in his pupils. A long list of attitudes might be compiled but let it suffice to mention a few that may have a lasting impression. As we, ourselves, are interested in the lesson being taught, so can a like interest be maintained in the class. Another noticeable attitude is the degree to which we co-operate and participate in the total program of the church. Pupils are quick to detect the sincerity in which we do or do not follow and practice Christianity.

Someone has wisely said that a teacher teaches a little by what he says, he teaches more by what he

does, but he teaches most by what he is.

In summarizing, we might ask, Has the gospel come through the character of the teacher and his whole being, or has the gospel merely come over the lips?

Thus in the three phases of practicing Christianity in our worship, our teaching, and in our personal lives, let us during this new year "walk worthily of the vocation wherewith we are called" (Ephesians 4. 1). We can only feel and experience the presence of God in our worship, our teaching and in our personal lives and the lives of our pupils as we "walk worthily of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Colossians 1. 10).

### *Still Timely!*

Two years ago there appeared an unusual editorial in *Life* magazine which was widely quoted. It is still timely. Here is an excerpt:

"The lackadaisical days when it didn't matter much whether you were a Christian or not, may be numbered. You may have to declare yourself more definitely than you ever expected, as to whether you believe in the Word of Christ or not. This choice, if it is really forced on the Christian world, may be the choice that leads finally to the long awaited religious revival; a revival born in the hearts of the citizens of our time, who, when forced to choose, will find no truth, no comfort, and no inspiration elsewhere."



*If Force Is a Last Resort for International Stability,\**

## *What Are Some of the First Resorts?*

By NORRIS C. BAKKE

Justice, Supreme Court, Denver, Colo.

TO THE SINCERE Christian, "thinking through" the problem of using force to insure, and maintain, the peace is a difficult procedure, practical though it be.

Fortunately, most of us are seldom confronted with any choice in the matter, because it is only on rare occasions that we have to resort to force either for self-protection, protection of others, or for vindication of a principle.

But in thinking of force as an instrument for the settlement of international disputes all of us have a direct and immediate interest because today it means the possible life of a loved one who is in the armed forces. Unfortunately there is little in Jesus' direct pronouncements to help us in our thinking on this problem. For example the term "war" occurs only four times in His earthly pronouncements so far as they are recorded. In Mark

13. 7 He says: "And when ye shall hear of wars and rumors of wars, be ye not troubled." Almost these same words are found in Matthew 24. 6 and Luke 21. 9. He mentions war directly in only two passages: Mark 13. 7 and Luke 14. 31 because Matthew 24. 6 and Luke 21. 9 are similar to Mark 13. 7. The most quoted passage of Jesus in reference to armed conflict is Matthew 26. 52: "All they that take the sword shall perish with the sword," and even here it is difficult to know whether Jesus was stating a universal political principle or simply admonishing Peter for resorting to force in making a foolish attack on one of the bystanders.

I can not give the reason for the dearth of advice on this all-important subject, but the practice of resorting to force is so inconsistent with His life that it is apparent that He taught there was no place for it in the Kingdom. The suggestion that He resorted to force

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\*This article was made available through the International Council of Religious Education.

to chase the money changers from the temple is not well supported.

Assuming then that as Christians we should make use of force as a nation only as a last resort, let us consider some of the first resorts.

The historic first resort is that of treaties, which have for centuries served the purpose of international co-operation. A treaty is a contract between two or more nations for specified purposes of trade or keeping the peace. The reason treaties have failed to keep peace is that they have not been elastic enough for peaceful change.

With the establishment of the first Court of International Justice at the Hague about the turn of the century, some difficult international problems were referred to it, and its judgment has been accepted, although it has been ineffectual where force was necessary to carry out its judgments.

Arbitration has frequently been used as a resort to avoid the use of force. It is a process by which parties to a dispute are willing to submit it to a third party for adjustment. The United States has frequently acted as arbiter in international disputes.

Reference to a fact finding commission also has been used as a

basis to avoid conflict. This is to be the purpose of the economic and social council of the new international organization now forming.

Undoubtedly the most effective first resort will be an international court with delegated power to make its judgments binding. Some people feel that such a court can not function between nations. With that I do not agree. The same fear was expressed concerning the United States Supreme Court in the early days, but now people accept the judgment of that tribunal without question, and so it will be with a world judicial tribunal when a code of international law is established with compulsory jurisdiction and the peoples and nations of the world learn to respect its judgments. One of the present weaknesses of our international judicial system is that the court deals only with justiciable disputes, that is, disputes for whose settlement there is a body of international law, in a very limited field, while most of the situations which give rise to international friction and threat of war are mostly non-justiciable, that is, disputes for which there is no body of international law and which must be settled upon considerations of political expediency.

Another first resort, which has been used since the last World War, is the mandate system by which colonial and dependent peoples were "mandated" to imperial nations. If this system had been used as intended World War II might have been avoided. Instead of seeking the best interest of the mandated peoples, some of the major nations used the subject peoples and territories to build up a war power. In the future such procedure should be based upon the principle of trusteeship, for the benefit of the subject peoples and the international organization should see to it that the trustee nation carries out its obligations.

It should not be concluded from what I have said that force itself is necessarily evil. Our problem is to make force the servant of an agreed body of law rather than an instrument in the hands of international gangsters who are responsible to no one. There was some debate in the last election as to whether the United States could participate in an international police force without having a vote of Congress each time the police force would have to act. Historically there are several instances where the President exercised force without obtaining permission from

Congress, and I am sure that sufficient authority can and will be delegated to our representatives in the international organization so they may co-operate fully with a police force to keep the peace without violating our Constitution and without surrender of sovereignty.

One final word of caution and hope. Do not be too discouraged about apparent present difficulties. Remember the difficulties that our constitutional fathers had at Philadelphia, and that those difficulties did not end there. Remember also that the Constitution was adopted in New York and Virginia by a majority of only two votes. Our international organization will not be perfect to start with, nor for a long time to come, but if the church people of the United States will furnish the salt and the leaven for the new order it can and will succeed.

We must not be reluctant or hesitant about doing our part to make our democracy work. Christians owe a definite duty to render unto the government the obligations due it, and if we really want to get rid of war as an instrument for the settlement of international disputes, this opportunity may prove to be what Lincoln described as "The Last Great Hope."



## Burden Bearers

By CECELIA ANDERSON

MY ARMS were filled with heavy burdens—a briefcase of books, and several other packages of varying sizes and weights. Under their oppression, I stumbled along the street somehow managing to hum a tune in spite of it all, but I was quite unaware of anyone else in the world but myself.

Suddenly I was awakened. I had bumped into a passer-by. Almost toppling over from the impact, I did manage to regain my balance, and chagrined, I blurted out, "I'm so sorry!"

"Hello-o-o!" a friendly and familiar voice answered back. "So, it's *you*! I hardly knew you, decked out with all those packages. Say, are you moving?"

"Why no!" I replied, quite surprised that my friend should think of such a thing. After all, wasn't it a usual sight to see me carrying a load? It seems that I always have more than I can carry.

"Let me help you!" my friend offered, and his steps changed their course to follow mine. I took a deep breath as my aching arms

were freed from their too-heavy load.

As we walked along and chatted, a natural trend of conversation was people and packages, it being the Christmas shopping season. We observed that about two-thirds of the down-town shoppers carry their own packages. We laughed as we recalled some of the funny sights which we have seen with people struggling with packages. "You really haven't anything to brag about!" my friend chided me good-naturedly. "You looked very much like an ant which I saw one time that was carrying a morsel of food which was about twice as big as itself. Now, if you'd—" and then my friend went on to give me some very good advice as how to manage my bundles more efficiently.

After our conversation, that day I paid particular attention to the shopping crowd and how each person managed his particular load of packages. One old man, who must have been a Grandpa out shopping for the whole family, certainly had a unique way of car-

rying his purchases. He wore a big overcoat, and both pockets were filled to capacity and overflowing; and I do believe he even had packages stuffed inside his coat, for there were bulky protrusions here and there. Over his shoulder he had slung a clothesline on which were strung several bundles as beads would be spaced on a string. Then, besides all these packages, he carried several in his arms. He ambled slowly down the street, not seeming to be in a hurry, and he appeared to be very comfortable with what was a very taxing load. The old man got in no one's way, and the crowd intuitively moved to make room for him.

Another shopper, who was quite a contrast to the old Grandpa, except perhaps for the number of packages, was walking along with his bundles slipping every which way; and he elbowed his way through the crowd to make room for himself and his bulky burdens, muttering under his breath all the while about the crowd and the occasion.

Then there was a young woman who held her precious bundles against her body much as she would have carried a baby, safe from harm and in no one's way.

You could see that her packages were heavy, and yet her face was not strained but serene. The woman right behind her had an awkwardly-shaped something-or-other (perhaps a child's scooter) which she kept shifting from one side to another, always at the wrong time, for she bumped into someone with the shift, and then she had to apologize.

As I boarded the streetcar to go home, a young woman got on with me. She hurried past me with her bundles, only to remember she had forgotten to pay the conductor her fare. In her mad scramble after the token and the seat, she not only dropped her open purse but also some of her packages. Everyone scrambled to help her retrieve her lost possessions.

Riding home, I reflectively thought about what I had seen that day, as well as about my friend's conversation of the previous day. I got to thinking about the bundles we carry every day of the year—bundles like cares, griefs, anxieties, responsibilities. It seems that during the last few years our burdens have increased. Undoubtedly the war with its griefs has brought us to this conclusion. Wars, the foolish and destructive game of ambitious men

and governments have increased our burdens, and at times these burdens nearly crush us beneath their pressure.

Like burdens caused by war, so many other burdens are hard and unnecessary. Most of them are caused by our own foolish mistakes. Some folks have a choice assortment of unpleasant happenings which they like to exhibit before others, as hurt pride, family troubles, illness, or a number of others we could name.

Another useless worry is when we want to live out the lives of others for them. We fussily try to manage other people, especially those in our own family. Such concern is not born of love but of selfishness, and the fussiness only entangles us until we are all wrapped up in needless anxieties.

The memory of past sins and failures is like old bones that ought to be buried. So it is with our past sins and mistakes. If God has forgiven us, then we can forget them. Do we not believe, "As far as the east is from the west, so far hath he removed our transgressions from us"?

Have you noticed how the crowd

of Christmas shoppers grow tired and tense with the struggle of packages?

Perhaps it is a good thing for us to examine the bundles which we carry around with us every day. Are they all necessary? As we have begun the new year, why not renew our strength by laying aside the needless worries, cares, and anxieties, and casting our care upon Him who offers us help with our burdens? In other words, forget ourselves! Find that security and help which only God affords! Then our every day can be met with new vigor and freshness. We shall have strength for the needful burdens—our brother's care.

God—let me be aware.

Stab my soul fiercely with others' pain,

Let me walk seeing horror and stain.

Let my hands, groping, find other hands.

Give me the heart that divines, understands.

Give me the courage, wounded, to fight.

Flood me with knowledge, drench me in light.

Please, keep me eager just to do my share.

God—let me be aware."

MIRIAM TEICHNER.



## Activities in the Field of Christian Education

By I. O. NOTHSTEIN

*Tuition for Sunday School.* Children who attend Sunday school at the First Congregational Church, Los Angeles, must pay a fee of two dollars annually according to Dr. James W. Fifield, Jr., pastor of the church. He said experts of various denominations would be employed as instructors. Declaring that the Sunday school was "making an attack on spiritual illiteracy." Dr. Fifield voiced the belief that parents should consider the spiritual education of their children worth paying for. "We may be criticized for making a charge for such services," he said, "but we are not afraid of criticism."

It would be interesting to know whether this fee is to take the place of the usual Sunday collections which the children ordinarily bring. In most cases these collections would be found to amount to \$2.50 or more a year per child. If the collections are omitted, will not the child lose something of value? The weekly "offerings"

have a very distinct value as part of the worship attitude of the individual and his training in the stewardship of life.

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*Weekday Church School Planning.* Dr. E. L. Shaver, secretary of Weekday Religious Education, warns that failures may occur in communities where released time classes in religion are begun with too little planning. He supplies the following ten rules as a guide in getting the plan well started.

1. A year of planning before launching the program.
2. All religious groups working closely together.
3. Parents accepting their responsibility for the school and supporting it in every way.
4. Public school officials cooperating heartily without controlling.
5. A representative and reliable weekday church school board continuously on the job.

6. A course of religious education as well planned as the public school courses.

7. Teachers as well trained for teaching religion as public school teachers are for their work.

8. A supervisor—trained, experienced and religious—working with every school.

9. An expenditure per pupil (in proportion to the teaching time) equal to that for his public school education.

10. The spirit as well as the letter of the law preserved in all relationships.

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*Parish Schools.* "There is rejoicing in the ranks of the Missouri Synod because of the fact that we have opened a goodly number of new schools, parish schools. That is a sign that Christian education is making forward strides," says the *Lutheran Witness*.

One of these new schools, located at Santa Ana, California, collects its pupils as well as the Sunday school pupils by means of a school bus. Pastor and teacher are the bus drivers on school days. The ushers drive on Sundays.

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*The Leadership Training Schools* of the American Lutheran Church,

now in their fourth year, had an enrollment this year of 1,524 young people in thirteen regional schools. Their average age was just seventeen years. "The Youth Department is building up an impressive file of those who desire to serve the church in full-time capacity in the hope that, at a not too distant date, an arrangement might be made whereby these young people can be contacted throughout the years of their schooling and finally be placed in the field of their choice."

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*Encouraging Progress.* The Minneapolis District of the Augustana Synod has been conducting a Christian Leadership school since 1942. It is organized on the basis of a five-year curriculum, with annual sessions of ten weeks each; one session a week on Tuesday evenings. Students are to receive a diploma if they complete the required five year course. The initial enrollment included 299 Sunday school teachers. So successful was the work of the school that the Norwegian Lutheran churches of the city have asked to join the project, and the enrollment has thereby been increased to 470. A special lecture course for ministers

has been added and has drawn a large attendance of both ministers and laymen.

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*Among Those in Prison.* The Missouri Synod, through one of its missionary workers in Brown County, Wisconsin, conducts a Bible class in the Wisconsin State Reformatory near Green Bay. There are 125 young men enrolled in the class. Each week each one receives a typewritten sheet with twenty questions. "The Bible references are studied in the quietude of the cell, and the written answers show whether the subject has been understood. As a direct result of this Bible class, eleven prisoners have joined our church through baptism or confirmation so far this year, while twenty-one more are receiving religious instruction."—*Lutheran Witness.*

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*Growing Forces.* The Augustana Synod's Board of Parish Education has, during the past year, added four young women as field workers; another young woman has been engaged to plan and write for children's work, and a pastor has been called to head up adult work with special emphasis on teacher training and parental guidance.

## *The Word in New Words*

From page 2

The scholars of the International Council's Committee were asked, therefore, to prepare a revision "to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version." With that stipulation in mind, they have reworded the above quotation, for example, to read as follows: "And all ate and were satisfied. And they took up what was left over, twelve baskets of broken pieces."

Reasons other than changes in the English language since 1611 called for a new version of the Bible. Within the last 50 years scholars have found manuscripts throwing more light on the original text. More important is the unearthing of a flood of Greek papyri in Egyptian ruins. Those scraps of paper, private letters, business accounts and wills of people who lived nearly two thousand years ago, revealed that the Bible was written in that same everyday Greek. Translators who had been applying the rules of classical Greek had often not achieved the proper shade of meaning.



The current revisers have not changed any doctrine of Christian faith. But with resources undreamed of by previous scholars they have translated that doctrine from the original Greek text into accurate, lucid, idiomatic English. Gone are "thou," "thee," "thy,"

"thine" and the verb endings "est" and "edst" except in language addressed to God. Gone are "on this wise," "haply," "privily," "thereabout" and "divers," all replaced by modern equivalents that boys and girls sitting in the family circle can understand.

## Home Education

*Issued by the National Kindergarten Association*

### Resources Within

By LUCIA MALLORY

I'LL show you how to do it, Timmy. Place the blocks like this."

I looked out of my apartment window and saw my young neighbor, Helen Morris, playing in the back yard with her small son. What a pleasant voice, I thought, and what a devoted mother!

That little scene was repeated on every fine day of the summer. They made a pretty picture—the fairhaired mother and the sturdy baby boy. Their voices came in through my open window, but I was busy with my own affairs and

did not pay much attention to what the mother was saying. At length, however, I realized that she was always telling the little fellow what to do. "Throw the ball over there"—"Put your little car here"—"Pile the blocks the way I do" were constantly repeated directions. Small Timmy was never allowed to do any thinking for himself.

The back yard of our apartment house is small and fenced-in. Around the edges of the yard are trees and shrubs. In the center is a stretch of lawn where a baby could play safely by himself. Timmy was young enough to need watchful care but not so young as to need continual attention. What

sort of a boy would he become, I wondered, if he were given no chance to develop any resources within himself? How could he take his place among other boys at school and later among other men in the world, if he must always turn to his mother for guidance?

I wanted to go right out into the yard to tell Helen Morris that she was crippling her child by her constant attention, but I couldn't very well do that. I was wondering how I could bring some good books on child care to the notice of my young neighbor, when the baby's grandmother took the problem out of my hands and solved it to everybody's satisfaction.

There were three happy people in the back yard on the day that Helen's mother came to visit her. Now, I thought, while they talk Timmy will have a chance to play by himself, but I had underestimated the mother's mistaken devotion. Timmy was still guided in his play, while his grandmother looked on with love and admiration in her eyes.

One hot afternoon, after Mrs. Benson had been with her daughter for about a week, I was sitting beside the kitchen window, peeling peaches for canning.

"What would you think, Helen," I heard a gentle voice say, "if I should tell you every step to take and every move to make while you are getting dinner ready this evening?"

The voice that answered showed surprise. "Why, Mother, I'd feel like asking you if you'd forgotten that I've been keeping house by myself for three years!"

"You'd be justified, Helen," the gentle voice went on, "but do you know that you are treating Timmy in much the same way as I'd be treating you if I did insist in dictating? I believe you are directing his play too much and not giving him enough chance to develop his own initiative."

"Oh, Mother, do you think that?" There was distress in my young neighbor's voice. "I've tried so hard to be a good mother!"

"You have been—and you are—the best of mothers, Helen." There must have been a comforting arm around the daughter's shoulders as her mother's voice continued. "I made the same mistake with your brother until I realized that the tiniest baby will one day be a grown person with his own way to make in the world."

Helen Morris was silent for a few moments, and then she said,

"I'm glad you came, Mother. I've been almost smothering my baby with attention. I'll give Timmy opportunities to do more things for himself."

## *He Maketh Me to Lie Down in Green Pastures*

By HILDA RICHMOND

SOME YEARS AGO, a little boy was taken from most unfavorable surroundings and placed in a good home. Not only had his undernourished body shown urgent need for proper food and clothing, but his mental condition had presented an even more pathetic and perplexing problem. Charlie, at that time, was like a pitiful plant that had known only the dim light and unsavory atmosphere of a badly ventilated cellar. Inadequate clothing, poor and insufficient food, and unsuitable companions had been everyday conditions of the child's life. He had never known the joys of playthings, picture books, games and songs. He had never even heard of a church or a Sunday school.

Of course, it was something of a shock to be set down without warning in a sunny warm cheerful home and to be told, "This is your chair, your bed, your playthings—and your parents." But children quickly adjust themselves, and it was not long before the old life that Charlie had lived had faded out of his mind. He became particularly interested in his foster father's farm and in the Sunday school to which he was taken each week from the first Sunday in his new home.

Before long, the plentiful wholesome food began to have its effect on the little boy, and he became a sturdy youngster, whose chief delight it was to watch and take what part he could in the many activities of the big farm. One fine summer evening just about sunset, when the birds were twittering their evening "good night" overhead and the lambs were beginning to cease their play in the meadows, he laid himself down on his back and stretched his arms out in the green grass.

"He maketh me to lie down in green pastures," he murmured, repeating the words he had heard in Sunday school.

His parents and some visitors



who heard him could not help remarking how very apt the quotation was. The child himself may have been conscious of the literal application of the Psalmist's words, but he could not, of course, realize that those words graphically described the transformation that had come to pass for him in the home of his new parents.

No one can measure the worth of a good home and good parents. When children who have been neglected are taken from their unhappy surroundings and placed with God-fearing intelligent parents, the possibilities for good are almost limitless. Thanksgiving for the final outcome has been the experience of foster parents, time and time again. It is no easy task, timid people point out when they debate the question of adopting a child; but if it is a hard task, multitudes of foster parents have found it a very satisfying one. And upon those who take a homeless helpless child from barren surroundings and make him to "lie down in green pastures" come heavenly blessings, as many can testify.

## *Just Before Bedtime*

By M. LOUISE C. HASTINGS

CAN you tell me why my child finds it so difficult to go to sleep?" a troubled mother asked me. "What goes on just before bedtime?" I questioned. "Is your child overstimulated in any way? And then I told her about my own experience along this line.

My small daughter was fond of fairy stories, especially "giant" stories. *Jack the Giant Killer* and *Jack and the Beanstalk* were among her favorites. It was a joy to read or tell these stories to her because she loved them so intensely, but when she could not sleep night after night, I began to search for the reason. Then the "giant" stories came to my mind, and we stopped them. Soon there was no more trouble.

A father, whose eight-year-old boy had developed wakefulness at bedtime, began taking the lad for an evening walk along a country road. They noticed the birds and the flowers and talked quietly about them; the child returned home relaxed and ready for bed.

Sometimes it is wise to change the sleeping conditions. If the positions of the bed and other pieces

of furniture are altered and new draperies are put up, old associations may be forgotten and new ones established.

Many children listen to the radio before going to sleep. Unless the mother selects the program and eliminates exciting stories, the children often tune into mystery tales and programs that are noisy and overstimulating. They may enjoy them, but they keep thinking about them over and over after they go to bed. Of course they are not sleepy! Even adults whose minds are very active before bedtime may have the same difficulty.

With three and four-year-olds, singing to them sometimes makes them sleepy. I had a "sleepy song" that worked well. It went like this:

"Abby has to go to bed,  
Mother has to go;

Daddy has to go to bed,  
Myron has to go.

The butcher has to go to bed,  
The baker has to go;

The fruit man has to go to bed,  
And you, too, have to go!"

I kept this song going over and over, naming all who came into my child's environment. Finally, when I said, "And you, too, have to go!" it ended the song and sleep was the accepted thing. It was not a very inspiring bit of song, but it did the trick—and I pass the idea on to other mothers.

It is well, I think, to refrain from making comments about the sleeping habits of our children, before them. Sometimes the importance of being talked about keeps the condition before their minds—and they rather enjoy the extra notice it gives them. We should avoid this.

I know of a mother who gives the children a "concert" just before sleepytime. She puts the "Moonlight Sonata" record on the phonograph after their prayers are over, the children are in bed and the lights are dimmed. She leaves the room while it is playing, and they go to sleep without a word.

# Greetings

**I** salute you

**I** am your friend, and my love for you goes deep. There is nothing I can give you which you have not got; but there is much, very much, that, while I can not give it, you can take. No heaven can come to us unless our hearts find rest in it today. Take Heaven! No peace lies in the future which is not hidden in this present little instant. Take Peace!

**T**he gloom of the world is but a shadow. Behind it, yet within our reach, is Joy. There is radiance and glory in the darkness, could we but see; and to See, we have only to Look. I beseech you to Look.

**L**ife is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendour, woven of Love, by Wisdom, with Power. Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty; believe me, that Angel's hand is there; the Gift is there, and the wonder of an overshadowing Presence. Our joys, too: be not content with them as joys. They, too, conceal diviner Gifts.

**L**ife is so full of Meaning and Purpose, so full of Beauty—beneath its covering—that you will find earth but cloaks your Heaven. Courage, then, to claim it: that is all. But Courage you have; and the knowledge that we are pilgrims together, wending through unknown country, Home.

**A**nd so, at this time, I greet you: not quite as the world sends greetings, but with profound esteem, and with the Prayer that for you, now and forever, the Day breaks, and the shadows flee away.